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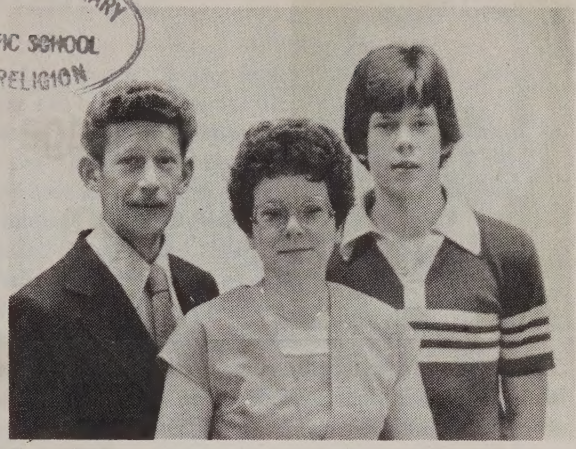

*Robert and Kay Olson, UCBWM appointees to Honduras, with their younger son Scott*

# UCBWM APPOINTS 56 PERSONS FOR SERVICE ABROAD

One is a medical technologist with clinical experience in blood chemistry and circulation. . . . One is a naturalized U.S. citizen from Cuba who has already seen mission service in Morocco, Singapore, Zaire, Costa Rica, and New York. . . . One worked on her Master of Divinity degree at a seminary in Costa Rica, then served for two years in West Berlin as a parish worker. . . . One is a speech therapist, two are construction workers, two are librarians.

What is the common thread that binds these men and women whose skills and experiences are so diverse? Quite simply: a commitment to Christian service overseas. They are among the 56 people who have been appointed by the UCBWM in the first eight months of 1980 to work with the church or with Christian institutions and programs abroad. The appointments bring to 275 the number of persons in United Church of Christ-related service overseas as of September 3, 1980.

Twenty-two of the new appointees are supported by the Board. Twenty-two are funded by partner churches and institutions. Six pay their own way as volunteers. Six will be, or have been this year, missionaries from partner churches to the United States, bringing insights from Christians in their own countries and enriching our witness as a worldwide community of faith.

Of the appointees, 18 are ordained ministers. Yet in their overseas assignments few of them will actually do "pastoral" work. Increasingly partner churches overseas have their own trained clergy to carry on work once done by missionaries. For example, Willie W.W. Wong and Richard W. Blakney will work as editors, Wong with the Chinese Christian Literature Council in Hong Kong, Blakney at the Redhouse Press in Istanbul, Turkey, the publishing arm of the UCC's Near East Mission.

A half-dozen appointees have assignments in the category of development—agricultural and community development including home building and nutrition. Another four are in health-related work. Four can be called "administrators," a category low in glamor but high in priority as growing churches and institutions come face to face with problems of management and finance.

The largest percentage of appointees will be working in the field of education, particularly in Turkey, where the UCC's three related schools depend on both foreign and national per-

*Continued on page 10*

**WHAT IS A MISSIONARY? SEE PAGE 4.**

*Continuing the Missionary Herald, founded 1805.*
*Published by the United Church Board for World Ministries, 475 Riverside Dr., New York, N.Y. 10027.*

# Message From The EVP

Several recent experiences have reminded me of our "roots" as a Board and how much nourishment they can bring from the soil of the past to our ongoing mission.

After reporting recently to the American Society of Missiology on the World Council's Melbourne Conference on World Mission and Evangelism, I struck up a conversation with David Howard, a leader of the Intervarsity Christian Fellowship. For several years he has been the organizer of the huge Urbana Conferences on world mission for students.

"We are having a major meeting at Williamstown next summer to celebrate the 175th anniversary of the Haystack Prayer Meeting," he told me. "But that's *our* anniversary," I rejoined. "Of course it is," he said. "Wouldn't you like to participate?"

In fact we *are* planning to celebrate throughout 1981 that student prayer meeting which in 1806 launched American foreign missions. But Intervarsity will carry the inspiring challenge of the Haystack far beyond the United Church of Christ to the thousands of students whose attention it captures for mission tomorrow.

While at Wheaton College for the missiology meeting, I visited the new Billy Graham Center, constructed in honor of the college's most famous alumnus. Here I found a beautifully developed walk-through exhibit on the history of evangelism and mission in America. It displayed dramatically the New England roots—missions to the Indians, the Great Awakening, and the founding of the American Board of Commissioners for Foreign Missions upon whose charter we still operate. (Incidentally, in the new library somebody asked the computer terminal, which takes the place of a card catalog, to search for any holdings written by "David M. Stowe"—and, to his amazement and mine, a printout of all my books on mission came back!)

The current exhibit on the main floor of The Interchurch Center in New York is a collection of "Faces from America's Protestant Past," notable persons described as sharing "energy for change as much as U.S. citizenship, commitment to a better future . . . a heritage that left them unsatisfied without dedication to values bigger than self, stronger than death, more enduring than a lifetime."

Our Board's representation in this galaxy is quite astonishing—eight out of a total of 20: **Samuel Mills**, sparkplug of the Haystack group (shown in a picture of the commissioning of our Board's first missionaries in 1812); **Frank Laubach** who, in our Philippines mission, originated the contemporary movement for world literacy exactly 50 years ago; **Horace Pitkin**, one of the Boxer Rebellion martyrs of North China in 1900; **Marcus and Narcissa Whitman**, whose mission took the first wagon across the Rocky Mountains into Oregon Territory; **Adoniram and Ann Judson**, members of the first missionary party to sail; and **Ida Scudder**, whose remarkable medical program at Vellore, India, was built upon work done by her grandfather, a pioneer missionary of the Board.

Last week came a letter from Margaret Zerlinka with full accounts, including newspaper clippings in Czech, of the centennial celebrations of the Congregational churches of Czechoslovakia and Bulgaria. Tributes to the American Board missionary founders of those valiant small churches show how, in their daunting environment, memories of their heritage gave courage and guidance for a life of faith going on toward tomorrow.

David M. Stowe

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# *Bishop Arias Is Arrested in Bolivia*

On August 26, Methodist Bishop Mortimer Arias of Bolivia was detained by his country's military government in the latest of a shocking series of human rights violations. Arias, an internationally known ecumenical leader who is currently Secretary for Evangelism of the Latin American Council of Churches, was arrested upon his return to his home in Cochabamba after a visit to Brazil. A statement by the military regime, which overthrew a democratically elected government on July 17, indicated that Arias is being held to prevent his "defaming" Bolivia through his international connections.

Immediately, UCC President Avery Post telephoned the White House to urge that the United States government exert efforts to secure the release of Bishop Arias. Dr. David Stowe of the UCBWM and Dr. Howard Spragg of the United Church Board for Homeland Ministries sent cables to the Bolivian military leaders strongly protesting Bishop Arias' detention. Dr. Stowe's cable read in part: "The violation of basic human rights by your government is uncivilized and unacceptable. We hold you personally responsible for the well-being of the political prisoners in Bolivia and call for their freedom."

Since assuming power, the government of General Meza has assassinated dissenting political and union leaders and forced democratic groups into hiding or exile. A number of priests, nuns, pastors, and prominent laypersons have been arrested. The Methodist Church and the Roman Catholic Church are cooperating with Church World Service to provide assistance to those politically persecuted and to the increasing number of exiles. UCC members are urged to pray for Bishop Arias and others suffering imprisonment and persecution and to keep posted on the struggle of the churches in Latin America.

# The Church in China Revisited

by Paul R. Gregory

The sign over the gate proclaimed "Jidujyao Libaitang"—Christian Church. We were ushered into a building beside the church, served tea, and welcomed warmly by a former YMCA worker and one of the ministers, formerly a seminary president who once did graduate work in New York and Berkeley. In the church more than a hundred had gathered for Sunday worship, mostly people over 50 but some younger. Foot-high Chinese characters across the front wall shouted the "Allelujah!" we all felt.

We were a group representing the United Board for Christian Higher Education in Asia, an organization which, 30 years earlier, had served 13 Christian colleges throughout China. Now, through agreement with an educational group representing government, UBCHEA will concentrate on such programs as library development and faculty and student exchanges in two of eight "resource universities"—Xian (Sian) Teacher Training University and Sichuan University in Chengdu.

As we moved from Beijing to Nanjing to Shanghai to Chengdu and out of China through Guangzhou to Hong Kong, we were delighted and surprised by the number of our contacts with Christian leaders and groups. There were graphic descriptions of persecution, especially from the time of the Cultural Revolution (1965). But there was obvious satisfaction too that their suffering and the demonstrated resilience of their faith have won the Christians recognition as truly self-reliant Chinese deeply committed to China's goals of development and modernization.

With more than 30 churches now open throughout China, Christian leaders guess that there may have been no great loss in membership through this generation of testing. Thousands turn out every Sunday for the three services at Mo-An (Moore Memorial) Church in Shanghai. At Dungshan Church in Guangzhou, 200 attend Saturday service and 1,800 or more on Sundays. In the Foozhou-Amoy area, three congregations meet regularly with 500-600 in attendance. And in the youth group meeting at the former Beijing Bible House are three young people eager to begin training for the ministry.

Protestant Christians affirm their role as good citizens through the "Three-Self Movement," revitalized since 1978. They have been assured paper and press time for the printing of 80,000 Bibles and 55,000 New Testaments. Customs officials have cracked down on the "smuggling" of Bibles that some groups have promoted, but a Hong Kong Bible Society order from a Beijing bookseller suggests that a breakthrough in printed resources for Christians of China may be at hand.

Invariably Chinese Christians asked us to convey their deep thanks for the prayers that helped sustain them through difficult years and for the demonstrations of unbroken love from the world church. They are moving now to develop unity and mutual appreciation within congregations whose people come from traditions as diverse as Anglican and Jesus Family, Little Flock and Church of Christ in China.

We were deeply impressed by the quiet, incandescent faith that semeed to burn in the people we met. They have paid dearly for the unity which they see emerging and, while they have no wish to slip into any new dependence, they are eager for relations with the church outside, eager to find areas of real partnership in achieving immediate goals. Above all they ask that we see their growing unity in Christ as their most significant gift to the rest of us. They ask that we acknowledge the claim this vision of oneness in Christ places on *us*. And they ask us to respond with a unified, ecumenical approach. They do not need our Western denominationalism as they build a new future for the church in China.

*(The Rev. Paul R. Gregory is the UCBWM regional secretary for the Pacific. Formerly he served as a missionary of the Board in both China and Japan.)*

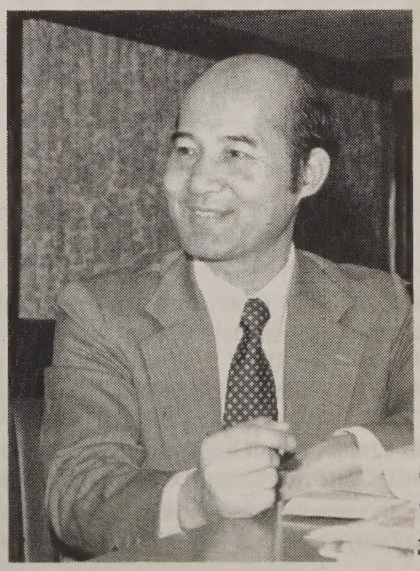
## LETTER FROM PRISON

*I learn that our church has in recent days revealed more of its love for Christ and its firm faith. I am very grateful to God.*

So wrote Dr. C.M. Kao, General Secretary of the Presbyterian Church in Taiwan, to the member churches and the Moderator when he learned of his conviction and sentence by the military court on charges of harboring a fugitive: seven years in prison and confiscation of his property. Dr. Kao was arrested on April 24 and tried in mid-May.

"Our Lord will certainly help me and my family to overcome this difficulty," Dr. Kao continued. "I hope that you will very soon elect a new General Secretary. I believe God will use the new Secretary and all the pastors and lay people to work for the renewal of the church and made it a light to society . . . Shalom!"

The court has rejected Dr. Kao's appeal for reversal of the verdict. This courageous servant of God and the church needs our continuing prayers and support in the fact of an increasingly hostile and repressive government.



Wendy Shaull

# What Is a Missionary?

## Anne E. Seely Looks at Her Role

*Anne E. Seely, a graduate of Earlham College with a master's degree in elementary education from Columbia University, is awaiting a visa for India, where she has been appointed to teach in Kodaikanal School. Anne has written the following statement about what it means to her to be a missionary.*

I have chosen to go to Kodaikanal School under support of the United Church Board for World Ministries, and I guess that makes me a "missionary." My first reaction to that was to avoid the term and try to coin some other phrase to describe myself. For many people, I think "missionary" means a religious fanatic out to "convert the heathen" and teach everyone how to be an American. I am a missionary in the sense that I have a mission: to express the love of God to people in a particular setting, using all the manifold aspects of who I am as a person.

I am a missionary because I am sent out by Jesus Christ to be his witness; and in that sense every one of us as a Christian is a missionary in our particular place. More specifically, I am sent out by a Christian board to fill a professional position in India in the name of Christ.

But my mission there is not just to give. I must ask myself: What do the people I am working with have to give to *me*? Mission is definitely a two-way interaction. What can Indian Christians teach me about Christianity in a non-Western setting? What can I learn from Asians about alternative lifestyles and human relations? I think there is as much reason for people of other countries to come to America as missionaries as there is for me to go overseas. It celebrates the human reality of the church international, intercultural, interracial.

*Anne E. Seely*

I have come to see that a most important part of my role as a missionary is reporting back to the people of my own country. More communication between peoples in different countries can lead to mutual understanding, respect, and cooperation. I am glad that I can be one of the links. . . .

*Fern F. Smith*

## "THE REWARDS ARE TRULY GREAT"

To do what one loves to do, to know that one's help is needed and appreciated, to work with friendly, caring people—what more could one ask? All these blessings, and more, I found when I came in March, 1978 to the American Academy for Girls in the Uskudar section of Istanbul, Turkey. Having retired after 33 years of teaching in Minnesota—the last 16 as librarian—I am here as a volunteer working with the school librarian and so supremely happy that I'll return for a third year.

To anyone facing retirement—dreading the empty days, the feeling of no longer being useful—I want to say: Do seriously and prayerfully consider a new career in one of the Board-supported schools. Your help is needed and will be appreciated. You'll find excitement, adventure, and real satisfaction in serving young people overseas. The rewards are truly great!

Fern F. Smith

# The Gift of One Month

"There are needy parts of the world that could use the impact of idealistic, compassionate people with love to give away!" So spoke the Rev. David J. Dean to his congregation in Rutland, Vermont, last winter in a challenge to Christian service overseas.

As a result, two of his parishioners in the Grace Congregational United Church of Christ, Dr. and Mrs. James (Ida) Wright, were formally commissioned and sent as local church representatives to Swaziland, where they served for one month as a dental team.

The Government of Swaziland gave the invitation: "Come, we need you." Grace Church provided subsistence (which was the Wrights' only compensation). In Swaziland the Wrights were associates of Larry and Carol Gilley, UCC missionaries who are supported by Grace Church as a "Second Mile Mission Adventure."

Is one month too short a time for such overseas service? Usually, but not always, as the Wrights and their Swaziland friends will testify. They have affirmed the need for skilled service in dentistry and many other fields as well, even on a short-term basis.

# Turkish Students Minister to Elderly

by Florence Lerrigo

"People in Turkey don't plan for old age as you do in America," said Cigdem. "They expect to go right on living where they are," she explained as the bus rumbled to Buca where she and 14 other students of Izmir's Amerikan Kiz Lisesi visit in the Izmir Old Folks Home. The girls come together early every other Saturday morning to go on these visits.

The place is pleasant enough. Poplar trees and Mediterranean pines shade the grounds around one-storey cottages. Each of 16 units has a large day room with wide windows overlooking a rural scene.

Entering the first building, the girls are met by smiles on the faces of women clustered in a small group around the stove. Across the room a TV awaits the evening hours. . . . . Other girls go directly to the dormitories. Some of the women have lingered here for warmth in bed.

Today the girls offer a small carton of milk and a few sweet crackers to each new friend as starting points for conversation. "Just come. Don't bring anything," murmurs a gentle-faced woman.

After the initial shock and some tears at seeing grandmotherly figures apart from their own homes, the girls keep coming week after week. "If we don't come, they ask, 'Why didn't you? We were waiting for you.' "

Cigdem, president of the group, says, "I like people. I like to work directly with them." Next year, after she is graduated from the Amerikan Kiz Lisesi, she plans to attend the Sosyal Hizmetler Akademisi at Ankara. This is the only college for social work in Turkey.

"Maybe when I have finished studying I can work with others to change things here," she comments hopefully. "People shouldn't just sit; when they do they always think of themselves and their problems. But here there is nothing else to do."

The Home was opened by Izmir's municipal department of health and social welfare in 1931. Before the opening, we are told, the elderly poor were simply brought from the streets to an outdoor enclosure and given blankets to keep warm. That was all. The Home represents a marked advance.

Can Cigdem and future social workers bring the healing and creative light of gerontology to bear on the Home's simple program of custodial care? This will require more than formal training. Surely she will not forget how the feeling of being needed warmed her own heart.

*The three UCC-related schools in Turkey in Izmir, Istanbul, and Tarsus have long been committed to involving both faculty and students in outreach into the community. One part of the social service program at Izmir is described here. The author, Florence Lerrigo, has spent the last year at the Izmir school as a volunteer of the UCBWM. Her story appeared in the alumnae publication,* The Beacon, *spring 1980 issue.*

# Rebirth of a British Church

by Richard S. Brueseke

*Richard S. Brueseke went to England in 1978 as an associate missionary of the United Church of Christ. Sharing leadership with a British colleague, he provides pastoral care for seven congregations in Stockport, an area of Greater Manchester. Recently he wrote the following about the extraordinary fruits of a program in evangelism and stewardship in the Buxton Road Church he serves:*

In the community where I live, there are 15,000 people. On an average Sunday fewer than 500 will be found in church. For over a century the number of church members in Britain has been declining, and today only about five or six percent of the nation's population will be at Sunday worship.

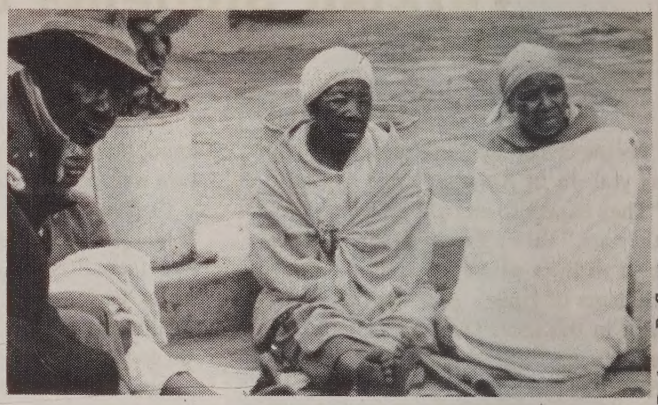
There is clearly a relationship between membership decline and the critical financial problems of the British churches. Did you know that many of the Anglican cathedrals have now decided to charge admission? When my family and I visited Salisbury recently, the cost for us to park and visit the Cathedral was more than $3.50.

Some attempts are being made in the United Reformed Church [ the UCC's partner church in Great Britain] to reverse the trend of membership decline and to challenge people to consider proportionate giving. We are absolutely amazed by what's taking place in several of the congregations of our Stockport group. In the Buxton Road Church there were only 65 members in 1977. Now attendance has more than doubled, and offerings have quadrupled. Teenagers became members of the church in 1978 for the first time in a decade. Total church membership by the end of 1979 was 96, and nine more new members were received on June 1, 1980. Perhaps it is in the area of church growth and stewardship of money that the Americans have something to share with the British!

# Independence! Two Unforgettable Nights in Zimbabwe

Last April I visited Zimbabwe, and my experience there, at the moment of the nation's independence, will forever remain memorable, unforgettable. Two nights stand out. The first was the night of the independence celebrations. As 50,000 blacks cheered, I witnessed the lowering of the British flag for the last time and the raising of the new flag of Zimbabwe for the first. That ceremony marked the successful end to 14 years of revolutionary struggle for the freedom, liberation, and independence of Zimbabwe from white domination and the British colonial authority that had ruled the country as Rhodesia since 1890.

Accompanied by the president and two other officials of the United Church of Christ in Zimbabwe, I had the opportunity to travel about and to see how the war years had affected the lives of the people and of the hospitals, schools, and churches with which the UCBWM has been related since 1893.



Robert P. Seater

*Patients waiting at Mt. Selinda Hospital*

**The mission at Mt. Selinda** has been without a medical doctor since the forced departure of Dr. Selwyn Spray, UCC missionary, in 1977. Under the most difficult circumstances, the hospital was kept open and continued to provide a minimum of services under the dedicated leadership of the matron and staff. At the Chikore clinic there were not even mattresses, for these had been confiscated by the soldiers during the war. Hospital staff and other church leaders were unanimous in appealing to the Board: "Please send us a doctor–soon!" In response, we have appointed Dr. Wilfred Gamon, who served at Mt. Selinda in the past, and he and Mrs. Gamon flew to Zimbabwe in mid-August to begin work.

**The Mt. Selinda and Chikore schools,** located as they are on the border of Mozambique, were under constant pressure during the war years. On the one hand they were accused by the Ian Smith government of subversive activity in providing food and support for the guerrilla forces. On the other hand, they were the focus of opposition by the local guerrillas for alleged support of the Smith government. Under those conditions, sound quality education was almost impossible. The Chikore school was finally closed by the government, but the school at Mt. Selinda, under the very capable leadership of its principal, managed to remain open.

**The church**: The people's poverty, the impossibility of safe travel, and poor communications were some of the factors that severely restricted the life and programs of the church during the war. Support from the UCBWM was a vital factor in the church's survival. Now, with independence, the church is challenged to begin building itself up into a strong, vital, and independent body. And now, as its partner, the UCC is challenged more than ever before to stand faithfully by its side and to help it to meet successfully the problems and opportunities emerging in the new Zimbabwe.

**The Rev. Ndabaningi Sithole**: On my second memorable night, I visited with the Rev. Ndabaningi Sithole, a political leader and a UCC minister known to many throughout the United Church of Christ in the United States. Speaking on the election results, Sithole said: "We [his party] were badly defeated, but Zimbabwe won a victory, for we now have a government of black majority rule, and this is what our freedom struggle was all about. The task now is to make sure our struggle for independence and freedom was not in vain."

In answer to my question on the role of the church in the new nation, he replied: "The role of the church now is what it has always been. Spiritual values are more important than material values, and they are what is always needed. Spiritual values transcend politics." On the role of missionaries, he said, "The origin, growth, and progress of the Mt. Selinda and Chikore schools and hospital and other social developments are the legacy of Christian missions. Now with the end of the war it is my wish to see the missionaries return to Zimbabwe and continue the work in which they were formerly engaged."

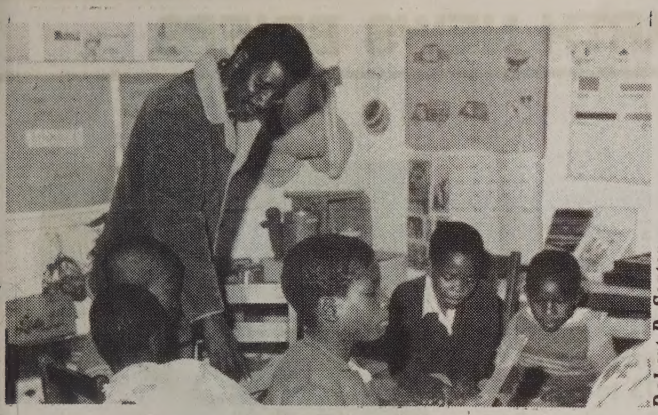
**The election victory of the Patriotic Front**: The stunning victory of the Patriotic Front at the polls (87 percent of the vote) clearly indicated the black majority's conviction that Robert Mugabe had brought peace to the country and made the "return of the boys home" a reality. It was also an expression of hope that the new government could provide the right leadership for guiding the new nation toward a genuine multi-racial society.

Thus far, to the incredulity of those whites and to the consternation of many blacks, Mugabe has expressed his sincere determination to seek reconciliation and racial harmony. He foresees a new Zimbabwe characterized by racial harmony and by political and economic stability, where human rights, equality, and justice will prevail.

"If yesterday I fought you as an enemy," Mugabe told the white minority, "today you have become a friend and ally with the same national interests, loyalty, rights, and duties as myself. If yesterday you hated me, today you cannot avoid the love that binds you to me and me to you. The wrongs of the past must now stand forgiven and forgotten."

If a significant number of whites remain and cooperate with Mugabe in his lofty efforts toward reconciliation and national development, and if political rivalry among the black leaders does not lead to national disunity, I believe Zimbabwe has a very bright future.

by Richard E. Stenhouse



Robert P. Seater

*Classroom in the Chikore Primary School*

**The price of victory**: At the conclusion of the independence ceremonies, my Zimbabwean host asked me to go with him to meet some of the guerrilla fighters seated across the stadium. As we moved toward the "boys"—mostly teenagers—we had to squeeze our way amidst hundreds of soldiers with rifles in their hands and pistols on their hips. Suddenly I realized that my companion was no longer at my side. For a brief moment I was overcome with fear and anxiety. In desperation I looked around, and then I recognized him up in the stands talking animatedly to one of the fighters.

After a visit that seemed very long, he began making his way down to where he had left me stranded. He approached me breathlessly and joyfully, exclaiming, "That was my brother whom I haven't seen for four years!" And then after a pause he said, "There are still two others yet to return home whom I do not see here tonight."

We locked arms and left the field, speaking no word but surely thinking the same thought: Will the other two return at all?

Many people in Zimbabwe and many around the world are asking today, "Were the years of struggle with all their devastation, suffering, and death really necessary? Can they be justified? The answers to these questions will be determined by what happens from now on in the new nation of Zimbabwe. In that answer the Christian church can play a vital role, speaking with a resounding voice and serving with selfless devotion in the causes of justice and peace.

*Richard E. Stenhouse is associate regional secretary for Africa of the UCBWM.*

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**IMPORTANT AUDIO VISUAL** : A new filmstrip on Zimbabwe will soon be ready for use in your church. UCC minister Robert Seater, Director of Broadcasting for the Wisconsin Conference of Churches and a former Corporate Member of the UCBWM, has recently returned from Zimbabwe, where he saw and photographed the harsh results of the long war, the work of the Christian church in alleviating suffering, and the historic UCC centers at Mt. Selinda and Chikore. For further information, write to the Africa Office or the Service Division of the UCBWM, 475 Riverside Drive - 16th Floor, New York, NY 10115.

# A Zimbabwean Expresses Thanks To the Board

Shortly after Zimbabwe became independent, Dr. Stowe received the following letter:

April 28, 1980

Dear Dr. Stowe,

I feel the occasion of our recent attainment of full independence is a most appropriate time to write to you. In deep gratitude to the Board for World Ministries for almost 90 years of enterprising Christian commitment in Zimbabwe, we have reason to celebrate this achievement together today.

As my family and I were watching on TV the final lowering of the British flag and the raising of the new Zimbabwean flag, I felt a kind of mystical transformation of my very being: from the wounded, partial self that I had always felt to be into the fuller and more unified self that I now feel I am. We feel we have reclaimed not only our full humanity but also our God-given right to decide, shape, and control our lives and destiny in responsible community.

Let me put on record our recognition of the instrumentality of the United Church Board's mission enterprise in Zimbabwe's search for freedom. The *church* reinforced equal and precious personhood before God and broke down racial barriers. The *schools* fostered and shaped critical minds and steeled our wills for eventual resistance to oppression. *Hospitals* ensured the health indispensable to successful freedom-fighting. And *agriculture* ensured basic physical survival. These are monumental, historic, and concrete achievements. Our gratitude is inexpressible.

Zimbabwean Christians now look forward to an equally glorious and victorious period of equal partnership in God's work in Zimbabwe and in the liberation of our brothers and sisters in both Namibia and South Africa. The freedom and security of both American and Zimbabwean Christians remain incomplete and insecure until our brothers and sisters all over the world enjoy the same.

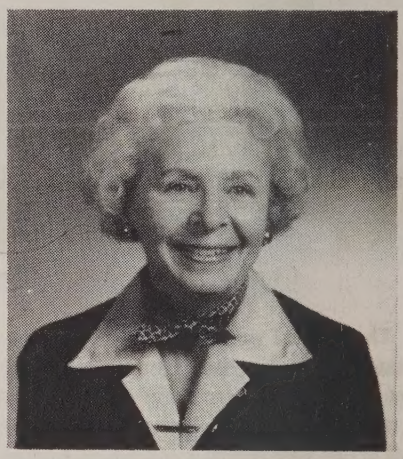
May God continue to bless you all in your work as instruments of his salvation.

Sincerely,

John Rugayo

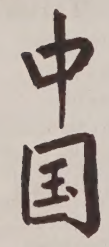
*John Rugayo is a member of the United Church of Christ in Zimbabwe and a former teacher at the UCBWM-supported Chikore Secondary School. In 1974, under UCCR sponsorship and with UCBWM support, he came to the United States to study for the M.Div. Degree at Andover-Newton Theological School. He received that degree in 1977 and is now working toward a Ph.D. in Social Ethics at Boston University.*

# WHOLE EARTH NEWS BRIEFS



Recipient of an honorary doctorate in Humane Letters at UCC-related Olivet College in Michigan is **ELNORA B. WALCOTT**, president of the United Church Board for World Ministries from 1973 to 1977, articulate witness for the world church, and winsome champion of mission today. A life-long resident of Michigan, Elnora has served church and community at local, state, and national levels. She is a member of Plymouth Congregational Church UCC in Grand Rapids. On your richly deserved honor we salute you, Elnora, with much gratitude, admiration, and love.

**470 DELEGATES** to the annual meeting of the UCC's **NEW HAMPSHIRE CONFERENCE** last May raised $12,000 for Kampuchean relief in just 15 minutes. By July 10 the Conference goal of $25,000 was reached, by September 1 the total was $37,000, and money continues to flow in. All donations are above the budget and above special support of One Great Hour of Sharing. All are transmitted to the UCBWM for distribution. . . . "When God's people are together," says Conference Minister Ed Brueggemann, "they are sometimes surprised. And when we're ready to be surprised, the Holy Spirit can be trusted to move the church!"




A United Church of Christ **TOUR TO CHINA** sponsored by the UCBWM will take place in April-May, 1981. Approximately 200 people have already signed up, but a few places are still available. The tour is planned with a remembrance of 150 years of Board history in China, and it is hoped that relations between Christians in the two countries may begin to be reestablished. Dr. and Mrs. David Stowe and Dr. Paul Gregory of the UCBWM staff will be leaders.

The UCC may have a fledgling **SIXTH - GENERATION MISSIONARY**. On May 6, 1980, Aaron Knoll was born in Kodaikanal, India to Martha Riggs Knoll and Nathan Knoll. Grandparents Ed and Frances Riggs, Martha's parents, are both fourth generation missionaries of the United Church of Christ.

A special UCBWM guest in July was **MR. FELIX MOKOBI**, undersecretary of the Botswana Ministry of Mineral Resources and Water Affairs. Mr. Mokobi, whose ministry is in charge of land, water and energy in Botswana, was on a State Department tour of the United States and was accompanied by an interpreter-aide from that department. He had especially asked to visit the Board offices, for he is a graduate of the Botswana Theological Training Program, the pioneer program of theological education by extension established by UCC missionary **RICHARD W. SALES**. After his return to Botswana, Mr. Mokobi was ordained in August by the United Congregational Church of Southern Africa, the UCC's partner church.

**UNITED CHURCH BOARD FOR WORLD MINISTRIES**
475 Riverside Drive New York, N.Y. 10115

For the first time since installation of a Communist regime following World War II, **HUNGARIAN TEENAGERS WILL SOON BE ABLE TO STUDY THE BIBLE IN SCHOOL.** It won't feature in the syllabus as a religious book but as literature—what leaders call a "profound" cultural work. Even with this carefully defined boundary, it marks a unique step in Eastern Europe and the Soviet bloc, one that educators, writers, and academicians (including Marxists) as well as clergy have been pressing on the government for some years.

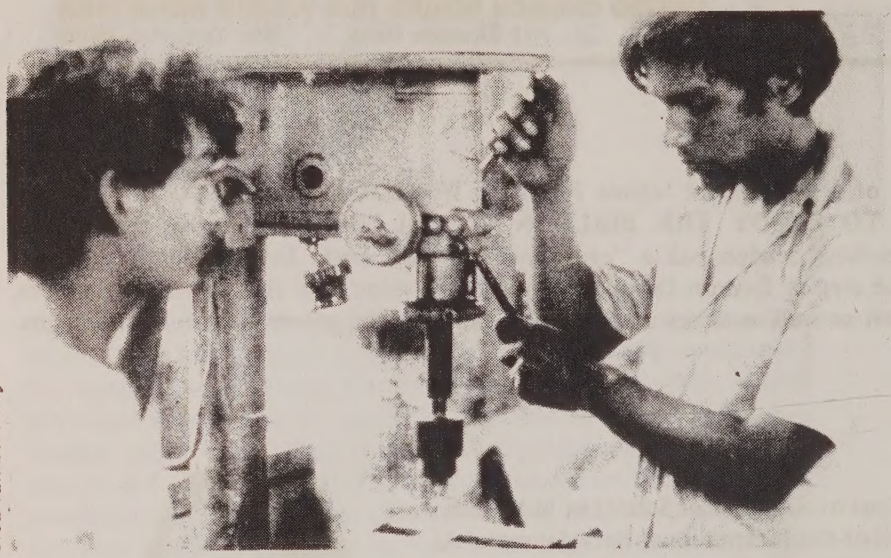
**DR. FRANK JAYASINGHE,** principal of Kodaikanal School in India, has been elected to the governing Council of the International Baccalaureate. As one of three school principals on the Council, Dr. Jayasinghe will play an important role in policy-making and expansion of the International Baccalaureate program which at present has 148 schools world-wide but only three in southern Asia. Kodai School was founded 75 years ago for the children of missionaries in southern Asia, but in 1974 it became a fully international school, adopting the International Baccalaureate curriculum which prepares students for entrance into universities around the world. Student body is now 40 percent Indian, 30 percent North American, and 30 percent the rest of the world. Kodai maintains its specifically Christian character though its students and faculty represent several faiths.

**ATTENTION TEACHERS** : Do you have valid secondary teaching credentials? . . . Can you take early retirement? . . . Can you complete a two-year contract before you turn 65?

The experienced teacher can make a valuable contribution to the development of leadership in many countries where the United Church Board for World Ministries is at work. The need is critical. Japan, Taiwan, Turkey, Zambia, Botswana, Zaire—all have openings now, especially in English, math, and the sciences. For further information, write to: **Overseas Personnel Office, UCBWM, 475 Riverside Drive - 16th Floor, New York, NY 10115.**

The 171st **ANNUAL MEETING of the UNITED CHURCH BOARD FOR WORLD MINISTRIES** will be held in Reading, Pennsylvania, November 9-12, 1980. Host is the UCC's Pennsylvania Southeast Conference. The theme of the meeting is "No Separate Futures." Attending will be 225 Corporate Members of the Board from throughout the United States, a score of UCC missionaries on furlough from their work abroad, and several fraternal delegates from overseas partner churches.

# Appropriate Technology Comes to the Classroom



Ned van Steenwyk

People in Yoro, Honduras, remember what their old forge-and-bellows was like, the one they had before the CEVER vocational school made a new one from 55 gallon drums and old inner tubes.

"That old forge—you had to crank it like mad to keep it going," says one teacher. "This new one you can set up right in a rural blacksmith shop. It's easily controlled, and you have to pump it only as much as you need. That's a lot more economical than keeping the fire going all the time."

The improved forge-and-bellows is but one of many "appropriate technologies" being used at the Centro de Educacion Vocacional Evangelico y Reformado, or CEVER, an innovative school in the north central mountains of Honduras. CEVER was established and is operated by the Evangelical and Reformed Church of Honduras, partner of the UCC. The Rev. Cristobal Bustillo is director. The school provides training in carpentry, wood-carving, pottery, and industrial mechanics; and it will soon add an auto mechanics shop and perhaps a course in agriculture.

Between 60 and 80 young people and adults come for each session, studying half a day and working the rest of the time on paying jobs that use their new skills. Most of these students have had little or no previous formal educaion. "We started CEVER because the traditional schools serve only the middle and upper class kids," says Ned van Steenwyk, project coordinator and UCC associate missionary. Most vocational schools in Honduras require completion of at least primary school, and most are in urban rather than rural areas. Poor students never attend school, or else they drop out for economic reasons, says Ned.

Dropouts from formal schools comprise no less than 75 percent of the CEVER student body. They are motivated in part by the salaries they receive for their school work projects. But the course work is attractive too. Capital intensive machinery is emphasized much less than the practical application of vocational skills to a rural setting. "We see appropriate technology as a way to get into new markets and contribute to the rural area in a more positive way than with more advanced technologies," says Ned. "The students have more immediate concerns. If an idea *works*, they like it. People see the CEVER program as a cheaper, more practical way of doing things."

Since its foundation in 1978, CEVER has promoted chain link fencing, fibercement roofing sheets, grain storage bins, inexpensive tractors, and now grain-drying facilities that will connect to a family stove. Most of these are being introduced in the area, and school administrators are excited about the response.

CEVER earns most of its operating costs from its own production. It also is establishing cooperatives and small businesses that will allow its graduates to practice their new trades in their own rural communities. This will keep skilled labor where it is needed instead of encouraging it to flee to over-crowded cities. In the long run, CEVER staff members hope, the school will upgrade the lives and aspirations not only of its graduates but of whole communities in this impoverished area of rural Honduras.

*This article is taken from VITA news, a publication dealing with development and appropriate technology.*

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*APPOINTEES—continued from page 1*

sonnel, and in Japan where the need for English language teachers remains acute. Questions are frequently asked: Is there really a Christian dimension to teaching? Is teaching a valid form of mission service?

One answer is given by Dr. Manorama Barnabas, professor of psychology and philosophy at Ahmednagar College, India, and a leader among her nation's Christian women. This is what she writes:

"The missionary teacher does more than 'just teach.' There is great significance in the face-to-face situation, both inside and outside the classroom, that involves the teacher in direct interaction with people. The long-term effect is in getting young people to face up to being instruments of change—of developing concern—in accordance with a value system that is part of the witness of Christianity."

Mrs. Barnabas' words contain keys for today's missionary, whatever his or her work assignment may be. "Direct interaction" in "the face-to-face situation" carries one's personal witness to the love and power of Christ. In teaching and living the Christian "value system," one becomes an "instrument of change," for societies—like individuals—need to be redeemed.

# books

## THE STORY OF A CHRISTIAN GENTLEMAN

*The Jack Grant Story,* by Jack Grant, Lutterworth Press, London, 1980. Available from the UCBWM Africa Office, $13.

*His real name was George Copeland Grant, but even casual friendship gave license to call him Jack. And when he died in 1978 at the age of 71, there were people in a dozen countries who remembered him with both affection and respect.*

*For nearly a quarter century, Jack and Ida Grant served as UCC missionaries in South Africa and Rhodesia. Ida—now living in Cambridge, England—put the finishing touches on their story after Jack's death. Long-time friend Alan Paton of South Africa wrote the introduction. The jacket cartoon of Jack (above) is by Cambridge friend Alistair Cooke, well-known writer and TV personality. Another friend, the Rev. Charles P. Blakney, has written this review. A missionary colleague of the Grants in Rhodesia, Charles is now pastor of the First Congregational Church, UCC, in South Hadley, Massachusetts and a director of the UCBWM.*

Those of us who knew Jack Grant, who had heard pieces of this story from his own lips, and who lived through patches of it with him, are pleased to have the pieces and patches connected and dated in this entertaining autobiography. Jack's international career in sport, education, and mission made us who count ourselves his friends and admirers a large and scattered circle. We are many who will enjoy meeting each other for the first time in these pages.

Students of the history of cricket, of colonial education, or of the mission enterprise should understand that this book does not attempt to be either a social critique or a political analysis. It is simply a grateful owning of life by a man who played out his life well. The people he met and who interacted with him are taken at face value and remembered with characteristic courtesy and detachment. Thus Jack reveals himself as the team player who took pride and pleasure in bringing people together in constructive efforts and who could ride out the buffeting of racial conflicts with the same kind of sportsmanlike grace as that with which he defended his wickets on the greens of the West Indies and Australia.

Neither in his reminiscences nor in his daily life did Jack get bogged down with

speculation or theory. He tells his story like a man who saw what needed doing and set himself to do it. Don't look in these pages for the dramatic emotional upheaval that sells books to the commercial religious market. Look here for the story of a Christian gentleman, well-born, well-trained, well-balanced, who was increasingly drawn to use his many gifts in the service of the Lord.

## Study Theme: LATIN AMERICA

In preparing for your church's study of Latin America and the Caribbean, HAVE YOU ORDERED . . .

. . . Your basic FRIENDSHIP PRESS books? (Get in touch with the Cokesbury Service Center for your area or with the bookstore where you usually purchase religious supplies.)

. . . The UCBWM's LATIN AMERICA RESOURCE PACKET? (Available from the UCBWM's Interpretation Office, 475 Riverside Drive - 16th Floor, New York, NY 10115.)

. . . The new UCC filmstrip, WITNESS IN THE AMERICAS? (Stewardship Council, 1505 Race Street, Philadelphia, PA 19102.)

The **Latin America Resource Packet** contains materials relating specifically to the work and concerns of the UCC in Latin America and the Caribbean:

- a poster/brochure on the area
- 7 illustrative project sheets for your bulletin board
- country data sheets
- an essay on liberation theology
- a Friendship Press catalog and a study guide on how to use the resources
- a supplementary resource list
- a bookmark
- a flier on audio-visuals

The packet is $2.50. Materials may be ordered individually in limited quantities.

**Witness in the Americas** is a 12-minute color filmstrip with tape cassette, depicting the varied work of the UCC in collaboration with Christian partners throughout Latin America and the Caribbean.

# UCBWM Directors Pledge Efforts On Behalf of Russian Christians

On June 27, 1978, eight Russian Christians approached the entrance to the American embassy in Moscow seeking support for their effort to escape religious persecution. As the Soviet guards tried to force them away, they broke past them and ran into the embassy. One failed and was dragged off. The other seven still wait, refugees in the embassy, where they are provided with food and clothing by embassy staff. They dare not leave, and Moscow refuses to let them emigrate to the United States, where sponsors are waiting.

At its meeting in June, the UCBWM Board of Directors voted to "pledge fresh efforts to secure the release of those held captive for their faith, and to undertake to report on these concerns as effectively as possible to the UCC constituency and the general public."

At almost the same time, on the second anniversary of the Russians' taking refuge in the embassy, bills were introduced in Senate and House to provide visas and to admit the seven to the U.S. for permanent residence.

UCC members are now urged to write their representatives in Congress in support of Senate Bill 2790 and House Bill 7829, which will initiate hearings in the Judiciary Committees of both houses. Write also to Senator Edward M. Kennedy, chairperson of the Senate Judiciary Committee, and to Rep. Peter W. Rodino, Jr., chairperson of the House Judiciary Committee. Send copies of your letters to Rep. Elizabeth Holtzman, chairperson of the House Subcommittee on Emigration.

# Indian Bishop Lectures in U.S.

In an innovative exchange program between East and West, the Rt. Rev. Anand Rao Samuel, former Moderator of the Church of South India, will be a guest at 11 theological seminaries in the United States during the coming year. The program has been arranged by the joint Southern Asia Office of the UCC and the Christian Church (Disciples of Christ).

At each school Bishop Samuel will meet with staff and students, sharing with them the spiritual insights of a partner church and his understanding of Christian mission. Among his special concerns are the Christian approach to other religions, interfaith dialogue, church union, and the Christian faith and physical healing.

A graduate of the United Theological College in Bangalore, India, Bishop Samuel has also studied at New York's Union Theological Seminary. After teaching in a theological college in India and serving a rural pastorate, he was made a bishop of the Church of South India (CSI) in 1961. Eleven years later he was elected Moderator of the CSI, a post to which he was reelected three times and which he held until January of this year. Moderator is the top leadership position in this important church formed in 1947 by a union of Congregationalists, Presbyterians, Methodists, Anglicans, and Dutch Reformed. One of the UCC's largest and oldest partner churches overseas, the CSI today has approximately one and a half million members.

Bishop Samuel will be a guest lecturer at the following seminaries: Brite Divinity School, Bangor Theological Seminary, Lexington Theological Seminary, Yale Divinity School, Christian Theological Seminary (Indianapolis), Lancaster Theological Seminary, Andover Newton Theological School, Princeton Theological Seminary, United Theological Seminary of the Twin Cities, and Chicago Theological Seminary.

The faculty of Lancaster Theological Seminary has voted to appoint Bishop Samuel the Robert V. Moss Jr. Visiting International Professor for 1980-81. Funding for this appointment comes from a memorial established by friends and former students of Dr. Moss, who was president of the United Church of Christ until his death in 1976.

# FOUR CHALICES

Among the Board's most treasured possessions are four chalices and a tray, all symbolic of the worldwide history, mission, and partner relationships of the United Church of Christ.

The first and oldest chalice, made of silver, is inscribed thus: "Presented to the Mission of the ABCFM at Canton by Robert Morrison 1832." (ABCFM stands for the American Board of Commissioners for Foreign Missions, predecessor of the UCBWM.)

Robert Morrison was the first Protestant missionary to China, sent there in 1807 by the London Missionary Society. In 1827 he sent an appeal to the American Board for assistance. The Rev. Elijah C. Bridgman, whose portrait hangs in the office of the Board's executive vice president, joined Morrison in Canton in 1829. A few years later Morrison presented a silver tray and a two-handled chalice to the American Board Mission.

This silver had a long and dramatic history in China. It was displaced in wars and revolutions, and it disappeared totally in Peking at the time of the Boxer Rebellion in 1900. Some years later it turned up miraculously in Amoy in South China, and from there it was returned to the Board.

Two other silver chalices are gifts from partner churches. One is from the United Congregational Church of Southern Africa, the other from the Church of South India. The fourth chalice, made of beautifully carved and polished wood, is from the Evangelical and Reformed Church of Honduras. Their presence reminds us of the range of the Christian family in which we live and serve.

The chalices are not mere ornaments. They are frequently used at communion services by Board staff, directors, and corporate members. In small meetings, communicants gather around a historic table. The first five commissioners (now corporate members) sat around this same table in the parsonage at Farmington, Connecticut for the first "Annual Meeting" in 1810. That marked the beginning of American overseas mission.

*Gilbert and Cornelia Schroer*

## A Memory of GILBERT W. SCHROER

*On May 2, 1980, retired UCC missionary Gilbert W. Schroer died at the Schroers' home in Morioka, Japan, at the age of 83. The following is adapted from a tribute and reminiscence written by the Schroers' missionary colleague, Richard L. Lammers.*

Already at the age of 12, when a severe illness nearly took his life, Gib Schroer had committed himself to God and to mission in Japan. A few years later, newly wed, Gib and his bride Cornelia left their homes in New Knoxville, Ohio to fulfill the promise.

Missionary life in those days was vastly different. No running water. No gas. No telephone service. No city buses. No paved roads. Enduring many hardships that we can no longer imagine in the affluent Japan of today, Gib and Cornelia carried on, convinced that they had been "sent," that they were here on a mission for their God. Though officially retired from the Board in 1969, Gib gave himself to this mission until his dying day.

To review Gib's life is to review my own. When I was 12 years old, it was his challenge to the young people of New Knoxville that inspired me to commit my life to work in Japan. It was always Gib's plea that we witness to Christ's love in every nook and cranny of this country. May the Lord help me and you to carry on his work with a new and clearer vision and with a holy passion.

* * *

POSTSCRIPT: Shortly after her husband's death, Cornelia Schroer came to the United States to receive the Doctor of Ministry degree she had earned from Eden Theological Seminary. "He always wanted me to use my talents fully in service to our Master," she says. Now she has returned to Japan, where she is the only ordained person at the junior college they served together in Morioka.

# Chronicle

### NEW APPOINTMENTS

Kantilal P. and Vimla K. Bhagat to serve on staff of Claremont UCC, Claremont, CA. International Associate, 6 months. Home church: All Saints Cathedral, Church of North India, Nagpur.

Clifford W. and Laurabel F. Bollenbacher, agricultural development, Heifer Project International, Belize. Associate, 2 years. Home church: First UCC, Marion, OH.

John S. and Karen J. Campbell-Nelson, to work in lay leadership development, Timor, Indonesia. Appointment, 4 years. Home church: First Presbyterian Church, Upland, CA (John); First Christian Church (Disciples of Christ), Lawton, OK (Karen).

Sally V. Carson, teacher of physical education, Izmir Amerikan Kiz Lisesi, Turkey. Associate, 2 years. Home church: St. John's Episcopal Church, Ross, CA.

Carol Dutcher, clerical assistant, Evangelical Hospital, Khariar, Orissa, India. Volunteer, 6 months. Home church: First Congregational UCC, Charlevoix, MI.

Louise R. Fricke, teacher of English and French, Izmir Amerikan Kiz Lisesi, Turkey. Appointment, 3 years. Home church: United Methodist Church, Caldwell, NJ.

Mildred E. and Wilfred A. Gamon, doctor (Wilfred), Pierce Memorial Hospital, Mt. Selinda, Zimbabwe. Volunteer, 1 year. Home church: United Church of Christ, Cheney, WA.

Ruben Lores, director of extension program, Latin American Biblical Seminary, Costa Rica. Appointment, 3 years. Home church: The Riverside Church, NY, NY.

Martha D. Neavor, teacher of English, Izmir Amerikan Kiz Lisesi, Turkey. Associate, 2 years. Home church: Unitarian Meeting House, Burlington, IA.

Kay P. and Robert A. Olson, to work at the Vocational Center in Yoro, Honduras. Appointment, 3 years. Home church: St. Paul Lutheran Church, Wyoming, MN.

Ronald L. Prior, construction work on housing development, Zaire, Associate, 2 years. Home church: Salem UCC, Huntingburg, IN.

Stephen L. Salva, construction work on housing project, Guatemala, Associate, 3 years. Home church: Mt. Vernon Congregational Church, Mt. Vernon, OH.

Cira G. and Edesio Sanchez, pastoral work, Massachusetts Conference, International Associate, 6 months. Home church: Costa Rica.

Lillie B. Sargent, to work in English publication and communication, Development Foundation of Turkey, Ankara. Associate, 2 years. Home church: Hammond Street Church, Bangor, ME.

Alison J. Stendahl, mathematics teacher, Izmir Amerikan Kiz Lisesi, Turkey. Associate, 2 years. Home church: University Congregational Church, Seattle, WA.

Joy C. and Willie W. W. Wong, editorial work (Willie), Chinese Christian Literature Council, Hong Kong. Appointment, 3 years. Home church: Berkeley Chinese Community Church, Berkeley, CA.

### REASSIGNMENTS

Kenrick M. and Marion A. Baker, Director of refugee work with the Commission on Interchurch Aid, World Council of Churches, Rome (Ken). Associate, 3 years. Formerly at Schiller College, France. Home church: Trinity Church, Shelburne Falls, MA.

Martha H. Butkofsky, executive assistant, Near East Mission Office, Istanbul, Turkey. Appointment, 3 years. Formerly served in West Berlin. Home church: Salem UCC, Harrisburg, PA.

Martha J. and Nathan L. Knoll, to work with the Integrated Rural Health and Development Project, Madurai, India. Appointment, 5 years. Formerly served as Volunteers.

### FURLOUGHS

Peter Gowing (Philippines), 3 months, beginning November.

Eugene and Natalie Johnson (Philippines), 5 months, beginning November.

Janell Landis (Japan), 3 months, beginning December.

### COMPLETION OF TERM

Christopher and Irene Burr, Zambia, 1978-1980.

Miriam Rogers, India, 1937-1980.

## DEATHS

Edith Cold, a former missionary in Turkey (1910-1934) died in April, 1980 at the age of 101.

Miss Cold served in several areas of Turkey; the longest terms were in Hadjin and Marash.

She is survived by a neice, Mrs. William Reisenak (260 High St., Santa Cruz, CA 95060).

Dora S. Dewey, missionary in Turkey (1929-1959), died on June 2, 1980 in Claremont, California at the age of 84.

Mrs. Dewey was a nursing supervisor at hospitals in Adana, Istanbul, and in Gaziantep with her medical doctor husband. Their undaunted spirit carried them through many difficulties in the changing Turkish political and medical situation. They kept medical standards high and were sorely missed when they left Turkey.

The Deweys have been residents of Pilgrim Place in Claremont, California since 1959 and have continued to be active in the community there.

Surviving are her husband, Albert (730 Plymouth Rd., Claremont, CA 91711); two sons, Edward (1608 Aden West Road, Ft. Worth, TX 76116) and Warner (1303 N. Tejon St., Colorado Springs, CO 80903); a daughter, Mrs. Winfield Strycher (3930 Buckner Rd., Paducah, KY 42001); a son-in-law, Howard Weaver Jr. of Pampa, Texas; and a grandson, Paul McGill, of Roxbury, MA.

Marion M. Gillett, a missionary in Japan (1921-1961), died May 18, 1980 in Claremont, California at the age of 86.

Mrs. Gillett and her husband, Clarence, were engaged in general evangelistic work in the Tokyo and Sendai areas. In 1937 they moved to Doshisha University where Dr. Gillett taught. After World War II they returned to Japan to teach at the Shononome Girls' School in Matsuyama. Mrs. Gillett developed the post-graduate program in home economics and both she and Dr. Gillett had a share in the rebuilding of the school following its complete destruction during the war.

Surviving are two daughters: Carol Thompson (538 Miramonte Dr., Santa Barbara, CA 93109) and Maria Minnick (1804 W. 13th St., The Dalles, OR 97058); and a brother, Harold Magoun (460 Goddart Ct., Rio Grande Estates, Belen, MN 87002).

Jessie E. Martin, a missionary in Turkey (1920-1957), died on June 30, 1980 in Claremont, California at the age of 88.

Born in Tarsus of distinguished missionary parents, Miss Martin returned to Turkey following college and taught for 11 years at the Adana Girls' School. After short terms at Tarsus and Merzifon, she assumed the principalship of the Uskudar School in 1936. Miss Martin saw the student body of the Uskudar School grow to almost 500. The home economics building, Martin Hall, is named after her.

Surviving are two brothers: Alexander (16 Stacia St., Los Gatos, CA 95030) and Norman (231 - 13th Ave., Seaside, OR 97138); a brother-in-law, George Ripley Tracy of San Clemente, CA; and two nieces, Dorothy Rosi and E.J. Struglia.

Charlotte L. Reynolds, a missionary in China (1921-1934), died on July 19, 1980 in Pleasant Hill, Tennessee at the age of 85.

Mrs. Reynolds and her husband, Paul, were responsible for religious education work in Fenchow. They wrote many articles and pamphlets for the church.

Mrs. Reynolds was very active in the work of the Pleasant Hill Community Church and helped with the ministry of the church in the community.

Gilbert William Schroer, a missionary in Japan (1922-1969), died on May 2, 1980 in Morioka, Japan at the age of 83.

Dr. Schroer and his wife, Cornelia, planned and directed the construction of the Good Neighbor Center in Morioka. The Center became an important focus of Christian outreach and leadership development in Northern Japan.

During World War II Dr. Schroer was appointed executive of the Commission on Missionary Education with the Board of Christian Education of the Evangelical and Reformed Church, a post he held until their reappointment to Japan in 1954. The Schroers continued their work in Morioka, and added radio work to the adult education, student ministry, and neighborhood services at the Good Neighbor Center.

The Schroers remained in Japan after retirement and continued their ministry by teaching English and by their activities in local churches.

Dr. Schroer is survived by his wife, Cornelia (Seikatsu Kaikan 4-2 5-chome, Kuriyagawa Morioka-shi, Iwate-ken 020-01, Japan); two daughters, Evelyn Kroehler (365I Monju Higashi Ko, Aizu-Takada-machi, Fukushima-ken 969-62, Japan) and Nancy Tomlinson (5608 Via del Collado, Torrance, CA 90505); and a sister, Anna Schroer (Valley Nursing Home, New Knoxville Rd., St. Mary's OH 47885).

Martha R. Stacy, a missionary in Japan (1919-1932), died on May 5, 1980 in Haverhill, Massachusetts at the age of 89.

Miss Stacy taught in schools in Furukawa and Utsunomiya. In 1937 she returned to Japan under the Univeralist Board and served as a matron of a girls' dormitory.

Miss Stacy is survived by her nephew, Richard Stacy (123 W. Hollis St., Nashua, NH 03060).

Harriet Yarrow, a missionary in Turkey (1927-1939, 1945-1969), died on May 23, 1980 in Natick, Massachusetts at the age of 77.

Miss Yarrow taught in schools in Istanbul, Tarsus, and Izmir where she served as an English teacher, dean of the junior high, and sponsor of alumnae work. She took special satisfaction in the developing role of women in Turkish society, and her activities with the alumnae set new patterns for women's social and philanthropic contributions in Turkey.

Miss Yarrow is survived by a brother, Donn (Box 21, Malibu, CA 90265).

## GIFTS RECEIVED IN MEMORY OF

Mrs. Alfred Ankeney
- Bill Cundiff

Robert Avery
- Helen L. Morgan
- Margaret Steward

Verman Bachman
- Dr/Mrs. Allen O. Miller

Emilie G. Bauer
- Rev/Mrs. Oscar C. Nussman

Rev. and Mrs. Karl Beck
- Janell Landis

Dorothy Beecken
- Janell Landis
- Lucille Hartman
- Bill Cundiff

Paul Bosshard
- Rev/Mrs. Oscar C. Nussman

Julia Christofersen
- First Cong'l Church, Naperville, IL
- Lavinia Scott

Edith Cold
- Lillian C. Brauer

Ruth Compton
- Margaret Steward

Ralph L. Cordts
- Mrs. Ralph L. Cordts

Dora Dewey
- Lavinia Scott
- Lillian C. Brauer
- Isabel Hemingway
- Rev/Mrs. E. C. Blake
- Mr/Mrs. I.C.G. Campbell
- Luella T. Monsen
- Helen Morgan

Arthur Dixon
Dr/Mrs. Allen O. Miller

Elizabeth Fisher
Faith UCC, Brookford, NC

Mr. and Mrs. Chen Fong
Emma H.C. Fong

Mabel Ford
Harriet W. McGeehan

Harley Gelhans
Dr/Mrs. Allen O. Miller

Marion M. Gillett
Lavinia Scott

George C. Grant
Ida M. Grant

Clinton J. Hahn
Dr/Mrs. Ira D. Black
Rev/Mrs. Oscar C. Nussman

Rev. and Mrs. Ward Hartman
Their Children

Marian Heininger
Lavinia Scott

Gertrude Hoy
Edna M. Sipple
Mr/Mrs. Donald R. Bergmann
Dr/Mrs. Alfred C. Bartholomew
Lucile Hartman
Rev/Mrs. Otto Artopoeus
George R. Snyder
Bill Cundiff

Hilda Huefe
Mrs. Walter W. Swank

Ruby Karn
Robert Karn

Walter K. Klein
First Cong'l Church
Grand Junction, CO

Yasuko Kusunoki
Janell Landis
Bill Cundiff

Ella and Edward Lehman
Mrs. Theo. E. Glauert

Muriel Leonard
Falcon Heights UCC, St. Paul, MN

Edna Long
John L. Salter III
Faculty of Wheelock School
Keene, NH
Ruhama Yeranian

Loy Long
Faculty of Wheelock School
Keene, NH
Ralph R. Keithahn

John and Edna Manners
Roger E. Manners

Azel Martin
Lavinia Scott
Ralph R. Keithahn

Jessie Martin
Mr/Mrs. I.C.G. Campbell
Marion L. Horton
Rev/Mrs. Everett Blake
Lillian C. Brauer
Helen Morgan

Mrs. Freeman Morgan
Mary R. Gauthier

Rev/Mrs. Ernest E. Morrill
James W. Morrill

Carmen Norum
Richard C. Brown

J. Roland Palangio
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*Concluded on page 16*

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*Whole Earth Newsletter* is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC Minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Ms. Judith Go at UCBWM.

Mr Oscar Burdick
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# UCC Hunger Action Fund Needs Churches' Support

The UCC Hunger Action Program, established in 1975 by General Synod and housed with the UCBWM, calls on all parts of the church to step up their efforts in three areas:

1) **education and mobilization** of UCC members to fight hunger in the U.S. and abroad;

2) **advocacy of responsible public policies** to alleviate hunger;

3) **direct aid and development programs** for the poor in the United States.

The Hunger Action Fund helps finance specific actions in these categories. It is designed to help the church combat hunger and poverty in ways not already funded by other offerings such as One Great Hour of Sharing (OGHS).

Congregations are urged to promote giving to the Hunger Action Fund at Thanksgiving time, as they acknowledge with gratitude the abundance on their own tables. **This year the Fund's modest goal is $200,000.** What is your church's share?

*(Materials on the Hunger Action Fund and Program are available from the Stewardship Council, additional information from the Hunger Action Office, UCBWM.)*

# What Is the Church Doing For Cuban and Haitian Refugees?

For more than six years the UCBWM has worked with Haitians who have sought refuge in Florida. Through Church World Service (CWS), we have provided funds for legal aid to these unwelcomed pilgrims and have supported the Haitian Refugee Center in Florida in its emergency and long-range services.

Also in cooperation with CWS, we have been involved for several years in the resettlement of Cuban refugees. In the present crisis, the focus is on 1) reuniting new refugees with family members already settled here, and 2) finding sponsorships for those (20 percent of the total) who have absolutely no skills, only strong backs and a willingness to work.

The appeal from CWS to the churches is urgent. "We need sponsorships yesterday." We need new sponsoring congregations, or recommitment of congregations waiting for refugees from other areas but willing to take in Cubans or Haitians now. We need *your* church's help. Please write or telephone now to Ms. Elfriede Kohl, UCBWM Service Division, 475 Riverside Drive, New York, NY 10115; phone: (212) 870-2701.

## UCC INVITES ARTISTS TO PARTICIPATE IN EXHIBIT

Featured at the UCC's 13th General Synod in Rochester, New York, June 1981, will be an invitational exhibit of works by artists of the UCC or of any related agency, church, college, or institution in the United States or overseas. A panel will select the works to be displayed, selection to be made without knowledge of names or backgrounds of artists. After General Synod, the exhibit will have a showing in New York City, and works from the exhibit will be displayed in the national offices of various UCC instrumentalities. Some works will be available for purchase.

For further information, write to Grant Spradling, United Church Board for Homeland Ministries, 132 West 31st Street, New York, NY 10001.

*CHRONICLE–continued from page 15*

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